

<sup>Tales</sup>  
A  
RECEITE  
44 FOR GRACE.

IN A SERMON PREACHED  
in the Parish Church of Westminster.

By CHRISTOPHER STYLES.

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PSALM. 84. 13.

*The Lord will give grace and worship, and no good thing  
shall be withhold from them that live a godly life.*

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AT LONDON  
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RECEIVED

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TO THE RIGHT  
HONOVABLE THE LADY  
FRANCES, BARONESSE OF BURGH,  
Dowager of *Thomas Lord Burgh, Knight*  
of the Honourable order of the Garter,  
*and sometime Lord Deputie of Ireland,*  
*and Governour of Brill: grace*  
*and peace bee mul-*  
*tiplied.*



*Adam*, as euer since my first  
cōming to Westminster,  
I haue liberally tasted of  
your Honourable bounty;  
so now your daily charity  
vnto mee, hath made my  
life so much more comfor-  
table. Many, who haue re-  
ceiued great and speciall fauours done by your  
Honour for their good, haue confessed them-  
selues bound in all thankfulnessse of duty and ser-  
uice as debtors vnto you: Amongst the which,  
my selfe (most deeply ingaged) haue thought it  
meete to shew some token of this my duty and  
thankfulnessse to your Ladyship: (And that is this  
booke, an vnworthy present) which I beseech you

*The Epistle Dedicatory.*

to accept of, as you shall bee pleased to iudge of the matter, not of the bringer.

So it is, that God being the spiritual Physicion for the soule, and Mankind his Patients: the Prophets and Preachers of Gods Church, are (if I may so tearme them) his Apothecaries to apply the spirituall Physicke prescribed vnto them, in the sacred bills (of Gods Booke) the holy Bible.

Of which number my selfe being one (though the most vnworthy of all men) hauing receiued this sacred bill, my text, as a receit for grace, which I haue applied vnto this Congregation:

And now by experience, finding it *probatum*, part of the best physicke that can be ministred to such an vngracious world. (as this wherein wee liue,) I haue therefore committed the same vnto the Presse, for the publike benefit (so farre as may be) of Gods holy Church, and doe commend the same vnto your Honourable protection. For which I shall euer acknowledge my selfe bound, to remaine

*Your Honours daily Orator,*

CHRISTOPHER STYLES.





## TO THE READER.



Entle Reader, ( I confesse, the Presse is oppressed) and there is no end in making of bookes, ( and euery Preacher is not fit to be a Writer) I doe also humbly acknowledge my defect in both: what bold presumption then doth spurre me forwards to so dangerous aduentures? Onely these weake reasons:

First, a diligent desire not to bee idle, as also to vse is for a better meanes whereby to shun idle and euill company.

Secondly, writing maketh our knowledge more certaine, and our speech more ready and perfect.

Thirldy, because we are called to teach the Word of God, as well by writing, as by word; by pen, as by voice; therefore the Prophets wrote hidden mysteries; the Apostles profound doctrines; and Iohn the Euangelist, a whole booke of Diuine Reuelations; and not without command.

What if my plainnesse be not well taken of the enuious? (let them that are gald, kicke) my faithfull meaning heerein, is for the common good of the multitude; and yet I know, the most good will redound vnto my selfe. Therefore (good Christian) though I write not excellently, pleasing things to delight thee, and to profit all: yet if I write honestly plaine truth, which no

## The Epistle to the Reader.

doubt will comfort many, especially my friends, and all  
such as feare God without dissembling: Straine not  
thy conscience to canill at words, and to wreite them  
contrary to good meaning: if any small fault hath  
escaped me, consider thy selfe (in another, or the like  
kind) maist commit a worse: for Humanum est er-  
rare: It were beyond humane nature not to erre; there-  
fore let thy charity cover that, which thy ennie would  
disclose: for Diuinum est amare: it makes vs like  
vnto God, to loue: for God is loue. Vse thy discretions  
and so farewell.

C. S.

A



# A RECEITE FOR GRACE.

2. COR. 6.1.

*Wee therefore, as workers together, doe beseech you,  
that you receiue not the grace of God in vaine.*

**I**T is wittily obserued, that all the Epistles of *Paul* stand on two legs; that is, Doctrine, and Exhortation: therefore to trouble you with no further circumstances; this Scripture, my Text, is nothing else but an exhortation to reduce the wandring Corinthians from their disobedience and ignorance, to the carefull practice of religious holinesse. And for as much as they haue heard the voices of Christs spirituall Trumpettters (now a good space) threatening the iudgements and fierce wrath of God against the obstinate and impenitent sinner, and proclaiming the free pardon of Gods rich mercy, to all that truly repent, and vnfeinedly beleene his holy Gospell: that therefore they would no longer

ger dishearten their teachers, and despise the Grace that is brought vnto them by our Lord and Sauour Iesus Christ, and so forsake their owne mercy: but humbly to submit themselves in all obedience vnto those holy counsels, and walke worthy of their vocation in newnesse of life; that others may glorifie God for their gracious conuersion, and holy conuersation.

Now for our better ease in proceeding to handle these words, let vs obserue these circumstances following: First, the Apostles vnity and consent with the other teachers, in these words, *Wee are workers together*. Secondly, his humility, in these words, *doe therefore beseech you*. Thirdly, his fidelity, in these words, *that you receiue not the grace of God in vaine*. Now repeat all the Text.

First, to speake of vnity: we reade, that vnity is said to be vnderstood three waies: first, it must be within vs touching our selues, by an absolute assent, & consent of al our vnderstanding parts, that the mind may be settled, as *Davids* was, who said, *O God, my heart is ready, &c.* that is, that we may be firme and stable in all our counsels and resolutions: for the Apostle saith, *Awaivering minded man is vnstable in all his wayes*.

Secondly, it must bee in vs touching God, by faith and loue; for faith vniteth our vnderstanding; and loue, our affection vnto God: while we endeouour to keepe the vnity of the Spirit in the bond of peace. Thirdly, it must be in vs touching our neighbour, by brotherly loue: for it is meet that he which is vnited vnto God, should bee in vnity

*Denise*

1.

2.

3.

1.

1.

*Psal. 108. 1.*

*Iam. 1. 8.*

2.

*Ephes. 4. 3.*

3.

vnity with all the world: as the Apostle speaketh  
elsewhere, *About all things put on loue, which is the*  
*bond of perfectnesse, and let the peace of God rule in*  
*your hearts, to the which you are called in one body:*  
and this is the vnity heere meant, Behold how good  
and ioyfull a thing it is, brethren to dwell together in  
vnity. The Apostle Paul not presuming to build  
the faith of the Church vpon the foundation of  
his owne doctrines onely, confesseth himselfe to  
be but a fellow-labourer, saying, *Wee together are*  
*Gods labourers; ye are Gods building, and Gods hus-*  
*bandry.*

Col. 3. 14.

Psal. 33.

1. Cor. 3. 9.

Our Saviour Christ chose twelue Disciples,  
whom he sent forth to minister comfort to the  
Elect of God, as well by doctrine as by miracles,  
wrought among them: and there arose a strife a-  
mongst them, which of them should be the chief-  
est: but hee told them plainly, *The Kings of the*  
*Gentiles raigne, &c. but it shall not be so: but let the*  
*greatest among you be as the least, and the chiefest as*  
*he that serueth.* In the members of the body, all are  
not created for one seruice; and, *all the members*  
*haue not one office: for the eye cannot say to the hand,*  
*I haue no need of thee; nor the head vnto the feet, I*  
*haue no need of you; yea much rather, those members*  
*of the body that seeme to be most feeble, are most ne-*  
*cessary.*

Luk. 22. 24.

Thus you see, as in the building of an house, all  
are not master-builders; but some are bringers of  
stone, some hewers of stone, and some are ap-  
pointed to bee drawers of water, and hewers of  
wood in the Lords house, yet all but fellow-ser-  
uants to God the great King, and fellow-labou-

ters in Gods Church. What a shame and scandal then must needs come vpon the Church, when some will domineere most imperiously, and some of necessity shall be forced to serue as slaues, and to performe their daily taske for scorning taunts? Our Apostle speaketh in another place thus, *I am the least of the Apostles, not worthy to be called an Apostle* (for who is worthy of these things?) *yet I haue laboured more than they all*: so it is most miserable, if any spirituall labourers should bee forced to take vp the iust complaint of churlish *Nabals* seruants, and say to their Mistresse the Church, Surely euill will come vpon our Master, and all his family, for he is so wicked that a man cannot speake to him. But my purpose is onely to apply this doctrine to you, beloved.

1. Sam. 25.

Behold, the Master is maintained by the diligence of his seruants; the seruants are all vnder the same subiection and obedience to their Master: shall hee therefore that is put in the chiefe place, smite the seruants, and the maids, and eate and drinke with the drunken? Surely the master of that seruant shall come in a day when he thinketh not, and in an houre when he is not aware, and shall cut him off, and giue him his portion with the vnbelaueuers.

Luk. 12. 45, 46

I feare, it is a fashion amongst many masters, that the Master will make small conscience in the vsage of his seruants (for the most part) although they bee their chiefe vpholders. But let them know, they also haue a Master in heauen. And I feare also, that too many seruants will bee dogged to their fellowes, if they bee but a little inferiour vnto them, in time, or place: but (I say vnto you, from

from the powerfull authority of Iesus Christ) it should not be so. Follow the example of this blessed Apostle; and if you be workers together, liue in vnity of loue, and peaceably one with another: and so no doubt but the God of peace shall make you prosperous, with the rich blessings of his abundant loue for euermore.

Secondly, we are to obserue this blessed Apostles humility, in these words, *I beseech you*. It is truly reported by a reuerend Doctor, that the Ministers duty is set forth at large, and that most sweetly, in 1. *Corinth.* 4. and in this present Chapter of my Text. The Lambe of God, Christ Iesus, sent forth his Disciples, to be Lambes amongst Wolues, not Wolues amongst his holy Lambes; and he called *Peter* to feed them, and not to fight with them. And the Apostle *Peter* himselfe tels vs, We must be labourers in Gods vineyard, not Lords ouer Gods heritage: *Spiritus Dei, nec mendax, nec mordax*: He that hath the Spirit of God, is neither a lyar, nor a reuiler: they must bee Doues, not Serpents; Lambes, not Dogs; without gall, without sting, without byting; that is, they must study to bee loued, not lothed, for their doctrine.

And heere let mee tell you (beloued) though some be of a generous, hopefull disposition, euen such as will bee easily drawne by good words, to doe good; yet this Age affords so many obstinate Atheists that will not know God, and so many hypocrites and Machiauilians, that will not obey God in Spirit and truth, but follow after vanity and lyings, that scarce can most forcible ar-

2

Luk. 10.

Ioh. vlt.

1. Pet. 5. 3.



guments drive them from their wicked errors. Heere I accuse none: let every mans conscience be his owne iudge.

Thus our Apostle, after long labour amongst the Corinthians, finding them diligent obseruers of his doctrine, reioyceth for the confidence hee hath of them, as in the next Chapter, at the last verse: and therefore now hee teacheth them no more with a rod, but with loue, and in the spirit of meeknesse. Ye are a building, belotied: and yee knoweuer, the building will decay without repairing. Doctrines for faith, and exhortations for life and manners, are the only meanes which the Ministers of Christ must vse for the repairing of mans decaying soule. Therefore suffer the words of exhortation gladly, knowing that you are bettered thereby in the estate of your soules, concerning God, your selues, and all the world. An excellent example we haue from our Sauour himselte, *Discite ex me, quia mitis & humilis sum corde: Learne of me, that I am meeke and lowly in heart.* And surely, if reuerent humility had not been the best ornament for vs, Christ himselte would neuer haue been a patterne of that glory vnto vs: but as the Apostle sheweth elswere, *I beate downe my body, lest I should teach others, and be my selfe a Cast-away.* So I pray and beseech you, holy Fathers, and reuerend brethren, that you take heed vnto your selues, and to your doctrine, to continue therein, that so you may saue your selues, and them that heare you.

Consider, how vile a reproch it must needs bee vnto the Gospell of Iesus Christ, if we shall teach others

1. Cor. 4. 21.

Mat. 11. 29.

1. Tim. 4. 16.

others to obey that, which our selues will by no meanes endure: as the Scribes and Pharises laid heauie loads on the people, which themselves would not touch with the least of their fingers. Therefore this blessed Apostle doth teach the same thing which he did practise; and as he was humble of life in his publike conuersation; so in the humility of words he frames his exhortation with gentle perswasions, to winne them to God, and to doe good.

And surely, in denouncing the threatned iudgements of God, no doubt it is (as I my selfe haue obserued by experience) great ease and comfort to the sinners soule, if in condoling sorrow, with all meeknesse and humility, they doe beseech that may command: that is, if wee doe so teach the people, that by our gentle words, and humble speeches, they may conceiue our louing compassion towards them. And as the Iewes said of Christ, when they saw him weeping for the hardnesse of their hearts, at *Lazarus* graue, *Behold how he loued him!* So the people, when they shall behold the Preacher stand ouer the graues of their soules (now dead by sinne) crying out, and proclaiming the vengeance of God against euery sin, and weeping for the daughter of Sion, because of the neemesse of her iudgement, and for the hardnesse of her heart, that at the least they may be forced to say within themselves, Behold how he loueth vs! It may be the best meanes also to prouoke them to consider of the estate of their soules, and to search and try out all their wayes, and to turne againe vnto the Lord.

*Ioh. 11. 36.*

Thus let our charitable compassion in teaching, win the people to contrition and conuersion; and let the hearers teares be the Preachers praise.

And here I must admonish you, beloued, that you doe not rashly and vnreuerently accuse your Teachers; and when they generally aime to smite at sin with the two-edged Sword (Gods Word) that then you make no priuate or particular application of his words against his meaning. For we come not, as *Nathan* did to *Dauid*, poynting at the sinner, to say, *Thou art the man*: but as the sower that comes to sowe his seed, if it lighteth on stony ground, where it cannot take root, that is, hearts so hardened by sinne, that they cannot repent; we sorrow that we haue laboured in vaine, and may iustly take vp Saint *Peters* complaint to our Sauour, that *we haue fished all night, and caught nothing*. And if our seed fall by the high-way-side, as when we speake to vnprepared hearers, where the fowles of the ayre gather it vp; such are wandering lookes, idle apparell, vnreuerent gesture of the body, & the like; stil we haue cause to mourne, because you sorrow not: or if our seed fall among thornes, where the couetous cares of the world, the lustfull pleasures of the flesh, and the diabolicall life of pride spring vp to choke the Word, and to catch and cauill at him that sowed the Word; yet still we must arme our selues to beare this iniurie. But if our seed fall vpon the good ground of a sanctified heart, an honest heart prepared to receiue the Word with ioy, and to embrace the Teachers thereof with delight: lo, those are easily moued with our doctrines, and sweetly drawne

2. Sam. 12. 7.  
Mat. 13. 3.

drawn by our entreatings to bring forth the fruits of a godly life, in the holinesse of their conuersation. And these we doe beseech, and for their sakes, and by their examples all the rest, that they receiue not the grace of God in vain. And so I come to the last and great part of my Text, the Apostles fidelity, who laboureth to teach that onely vnto them, which is most profitable for them, namely, how to retaine the grace of God, and that they in no wise receiue the same in vaine.

Thirdly and lastly, in speaking of the Apostles fidelity, marke heere how hee doth not seeke to please them with words, but in soundnesse of doctrine doth instruct them, and teach them the way that they should chuse; namely, that they may grow in grace, and not to receiue the grace of God in vaine.

Amongst many other attributes and titles whereby God is described, he is called Gracious: not for that onely he is so in himselfe; but because he gratifieth all sorts. This word Grace, is vnderstood three manner of wayes:

Exod. 34. 6.

1. Sometimes it is taken for grace and fauour, by which a man (through his gracious carriage, in word and conuersation) becommeth acceptable, and obtaineth grace and fauour in the eyes of all that are not enuious; and so he giueth grace to the humble: and so *Iesus grew in wisdom and stature, and in grace and fauour with God and men.*

Prou. 3. 34.  
Luk. 2. vlt.

2. Sometimes it is taken for the vnderferued grace and fauour, which is offered to any out of good will; or to an offendour, after some iniury receiued at his hands: as when the King pardoneth

Gen. 6. 8.

Luk. 1. 30.

Act. 9. 15.

Iam. 1. 17.

eth offenders, and one forgiuing another their trespasses. So *Noah* found grace in the sight of the Lord, when all the rest of the world were drowned, saue onely himselfe and his small Family. And so the Angel told *Mary*, that she had found grace and fauour with God. Therefore without any merit of hers at all, it pleased God to chuse this Virgin, about all other Virgins in the world, to beare his Sonne, her Sauour, in her wombe. Thus *Paul* also, by the grace of God, became a faithfull Preacher to the Church of God, that a little before was a cruell persecutor of the same; and now became a chosen Vessell to beare the Name of God vnto the Gentiles.

3. Sometimes it is taken for those gifts that come of Gods grace, and that as well such naturall graces, (such are faith, repentance, and all the godly motions of an holy soule) (as *Lydia* when she beleueed, *Peter* when hee repented, and *Iob*, when hee trusted God) as also vnnaturall gifts; such are knowledge, vnderstanding, vtterance, and grace.

Grace is effectually in the Elect, by the sense, knowledge, and effects thereof; but simply it is in God alone, in whom all vertues are most perfect and absolutely excellent; for the proper seate of grace is in God, and consequently in his Sonne Iesus Christ, and all that we receiue, is from God; and cometh downe from aboute, euen from the Father of light, with whom is no variableness, neither shadow of turning. The least gift is a grace: therefore let our prayers and praises ascend vp vnto God, that he may bee pleased to powre downe the

the blessing of his gracious Spirit vpon vs: when we feele Gods grace, let vs giue humble thanks and praise vnto God for it; and when we feele the want of grace, let vs pray heartily vnto God Almighty for it: and God giue vs all grace to performe this duty faithfully, for euermore.

Grace is a name deriued of ioy, for nothing is so fruttfull of ioy as grace; and grace in the primitiue signification, is nothing else but a free loue and fauour of a superiour to his inferiour, for his comfort and ioy; as of a Prince to his Subjects, of a father to his children, of a master to his seruants, and of God to the faithfull: whereby euery one in their seuerall functions, diligently and faithfully doe the worke of their calling, in cheerfulness without grudging, being alwaies assured of their Soueraignes gracious loue and fauour vnto them.

Moreouer, grace is said to bee the light of the soule; and therefore hee that is destitute of the light of grace, dwelleth in the darknesse of sinne, and without it shall neuer see the light of glory and ioy: for grace is the pledge of glory, and hee cannot lose the one, that keepes the other, nor obtaine the one, without the other. Let vs therefore goe boldly vnto the Throne of Grace, that wee may receiue mercy, and find grace to helpe in the time of need.

*Heb. 4. 26.*

By grace a man is taught to know his sinne, to loue God above all, and euermore to cleaue steadfastly vnto his gracious promises; and without this grace of God, it is vnpossible to please God, or to doe good. Grace is said to bee in a man that



hath receiued it, as Arte is in the workman that is skillfull in his trade; alwayes present, but not alwayes working: therefore be not high-minded, but feare: and if thou seelest grace present with thee, yet feare, lest thou be slacke and negligent to performe those good workes which she exciteth thee vnto: if thou seelest a defect of grace in thee, the rather feare, because the strength of thy soule is departed, and thy best guide seemeth quite to forsake thee: if the sense of grace returne to thee againe, yet feare, lest thy finnes bereaue thee againe of this sweet comfort: whatsoeuer we haue, wee receiue by grace from God through Iesus Christ; and it is therefore called grace, because it is giuen *gratis*. Now in a full fountaine, wee may take vp as much water as our vessell will containe; and if it takes vp but a little, the defect is not in the fountaine, but in the vessell: so in Iesus Christ, who is the fountaine of life, full of grace & truth.

Thus you see, beloued, grace is the comelinesse of all things, the ioy of all things, and the perfection of all things: and this grace is thus distinguished, to be *Infusa*, *Diffusa*, *Effusa*: powred in, spread abroad, and spreading forth.

1. 2. 3.  
I. *Infusa*.

First, it is said to be infused & distilled into the heart, soule, and conscience of man, whereby he is restrained from euill thoughts: for as the small drops of raine doe pierce the hardest stones that lie vnder their droppings, and a little water will bring the clay to an excellent temperature, which otherwise is hardened by the Sunne: In like manner, euen by the sweet & gentle operation of Gods holy grace, that hart, which so long was hardened

like.



like a stone, by sinfull actions, and the continuance of wicked practises (as we read of *Nabal*) it is now by the spirituall infusion of grace, easly pierced and pricked with compunction, as the Jewes at *Peters* preaching: so likewise the dropping dew of grace, being once infused into the hart now hardened against the glorious sun-shine of the Gospell, as *Sauls*, doth easly mollifie and become like *Davids* heart, which was euen like melting waxe. And whereas before, all such made no conscience in practising all hainous sinnes; now Gods grace is infused into them, it will not admit so much as an euill thought to tarry with them. Lord, euermore giue vs this grace.

1. Sam. 25.

Act. 2. 37.

Act. 9. 1, 2.

Secondly, it is said to be scattered, fild out (as it were) to bee spred abroad in the heart. And as the good wine which Iesus made of the water, was fild out of the stony pots, to bee serued vnto the ghests at the marriage table: So the ioyful gift of grace, being once infused into the heart of earth and stone, is fild out (as it were) and proceedeth by the mouth, into words that are alwayes gracious, to edifie all those that shall bee ghests at the Supper of the Lambes marriage.

2. Diffusa.

Ioh. 2. 8.

Ephes. 4. 29.

Reuel. 19. 9.

As the sweet Singer of Israel sweetly prophesied of Christ, *Diffusa est gratia in labijs tuis*, Grace is powred out by thy lips (for so *S. Ierome* reades it, and thus expoundeth it) Because (saith he) the law came by *Moses*, but grace and truth came by Iesus Christ. Full of grace are thy lips (for so the common translation beares it,) for with a word thou healedst euery disease: with a word thou madest the sea to bee calme: with a word thou didst

Psal. 45. 3.

Ioh. 1. 17.

Act. 2. 3.

Psalm. 115. 17.  
18.

3. Effusa.

Gen. 2.

Psalm. 147. 11.

command the winds to be silent: with a word thou calledst *Lazarus*, and he came forth of the graue, when he had lien dead there foure dayes before. Finally, with a word, whatsoeuer, and whensoever thou speakest the word, the grace of thy lips hath brought it to passe; as when thou diddest send the Holy Ghost to sit vpon the Apostles in the likeness of clouen tongues of fire, thou didst thereby teach them to speake learnedly, effectually, & graciously. Heere obserue, that into whomsoever grace is once infused, it wil suffer no euil thoughts to remaine there any longer: so likewise it being scattered in the heart, it spreads further of it selfe, and fills the mouth with the praises of God, according to that sweet saying of the Royall Prophet: *The dead praise not thee, O Lord, neither all they that goe downe into the silence: but wee will praise the Lord from this time forth for euermore.* And most true it is, for how can they praise God, whose hearts are dead by sinne? But such as are quickened by the life of grace, doe (doubtlesse) praise the Lord with ioyfull lippes.

Thirdly, Grace is said to be powred out in great abundance, ouerflowing (as it were) & streaming forth vnto all our actions. For as out of Eden there went a riuer to water the garden, and from thence it was diuided, & became into foure heads: so by the Holy Ghost, from Iesus Christ our spirituall Eden of pleasure, the riuer of grace goeth forth to water the spirituall Paradise, mans heart, (Gods garden of delight,) and from thence it is diuided into so many heads as wee haue actions; that so all our thoughts, our words, & our workes may

may begin, continue, and bee finished by grace : and therefore (saith the Apostle) *Sin shall now haue no more dominion ouer you, for you are not vnder the law, but vnder grace.* By which grace we are taught, first, what to desire, and that is, to doe well all the dayes of our liues, euen to do the will of God our heauenly Father for euermore. Also it teacheth vs what to auoid, & that is, all vngodlinesse, which corrupteth our vnderstanding, and all worldlines, which corrupteth our affections ; that with pure hearts, and cleane hands, we may truly serue God in holinesse and righteousnesse for euermore.

Rom. 6. 14.

Finally, it teacheth vs how to liue, and that is, soberly, and not lasciuiously, touching our selues ; iustly, & not deceitfully towards our neighbours, faithfully and deuoutly in our religion to God.

Thus you haue heard (beloued) at large, what grace is, and what be the powers and vertuous effects of the same. And now I will conclude in a word, to shew you who they be, and how it is, that so many receiue the grace of God in vaine. Hee receiue the grace of God in vaine, that is not exercised in the practices of obedience, euen good works : as holy *Dauid* speaking of the blessed man, saith, *In Gods Law he will exercise himselfe both day and night* : therefore if we desire to haue the grace of God to abide with vs continually, of necessity we must keepe our selues from vices, and nourish this holy Spirit of grace, with the vertuous exercises of a godly life. The Sun in the firmament (as much as possibly may be) doth spread his light, some beames in euery place, & vpon euery thing in common : so doth the light of Grace from the

Psalms. 1. 2.

Mat. 25. 31.

1. Cor. 15. 10.

Sonne of God) But as the light of the Sun cannot enter into that house where the doores and windows are shut of purpose to keepe it out: and as a greene piece of watry wood doth striue to quench out the fire with its moisture: So grace doth not enter into the hart of that man which is bard vp in the darknesse of sin; and that heart that is full of the watry humours of lustfull concupiscence, euen (as it were) of set purpose, and of an euill will, doth oppose it selfe against grace, seeming to quench that holy Spirit, by which they are sealed vnto the day of Redemption. As hee carrieth his instrument in vaine, that will not worke with it: so doth he that hath receiued grace, & wil not work out his saluation with feare and trembling. Hee that imployed not his talent, was condemned as an vnprofitable seruant, to bee cast out into vtter darknesse. No man will keepe an idle seruant that will doe no worke, no, nor yet an idle horse that is fit for no seruice: and therefore what, thinkes the slothfull Christian, shall fall vpon him, that daily doth receiue all blessings and graces from God, and yet will doe no good worke whereby God may be glorified, the Church edified, or the Common wealth wherein hee liues, may bee the better for him? As that tree cannot beare fruit, whose root is dried vp; so that man, whose heart is not moystened by grace, cannot bring forth the fruits of good workes. As a stone cannot moue vpwards, except it be helped; nor a hatchet cut, vnlesse it be moued; so man can doe no good worke, without the helpe of Gods grace. *By the grace of God I am that I am (saith Paul) and his grace which*

*which is in me, was not in vaine: but I have laboured more than they all, yet not I, but the grace of God which is in me. Every man that would bee gracious, and not receiue the grace of God in vaine, must carefully and faithfully obserue two poynts:*

First, to be humble, for by humility the grace of God is obtained: and so the Apostle teacheth, how *God resisteth the proud, and giueth grace to the humble.* The gentle water of grace doth still descend from the steepy mountaines of pride, to the lowly vallies of humility. In the Virgin *Maries Magnificat*, she teacheth vs how she came to obtain Gods grace: *For (saith she) he hath regarded the lowlinesse of his hand-maiden.*

Iam. 4. 6.

Luk. 1. 48.

Secondly, if we desire to receiue the grace of God not in vaine, we must practise piety & godlinesse, for grace is no otherwise to be preserved: for God and his gifts are so absolutely holy, that they cannot be ioyned with any sinne. Grace and sinne cannot agree in any soule; for where sinne raigns, there is no grace; and where grace is, there no sin can rule. Therefore euery one that seekes or desires to be possessed of grace, must discharge his soule of sinne. And that he may obtaine grace, let him decke himselfe with humility; and that he may preserve grace, let him practise piety, neuer to receiue the grace of God in vaine. There be foure tokens, whereby we may know them that receiue not the grace of God in vaine, from them that doe receiue this grace in vaine.

First, he that faithfully endeouoreth to keepe the commandements of Almighty God, and doth daily reprove and amend his wayes, and goeth from

from strength to strength (still as it were leaning vpon the staffe of Gods grace) to steepe his feet, & his affections vnder Gods testimonies, although this man be not absolutely perfect in the sight of men, yet is it a sure token, that the grace of God dwelleth plentifully in him, & that not in vaine.

Secondly, he that is free from the pollution of sin, and hath overcome the corruption of his nature, it is manifest by the victory, that the grace of God hath made him a ioyfull conquerour: for he that thus ouercometh himselfe, is better than he that winneth a City.

Thirdly, he that alwayes liueth charitably of others, without contempt or disgrace, & so beareth himselfe in all his actions peaceably and contentedly, it is a manifest testimony, that such a mans life is rightly ordered and squared by the Spirit of Gods holy grace.

Fourthly and lastly, hee that can beare all his afflictions patiently without feare, cleauing fast to the promises of God, such an one doth truly shew himselfe to bee vpholden by the power of grace.

And these few words shall be sufficient to poynt out vnto you the true stampe of a gracious man; and to shew you what I haue conceiued out of these words of my text, concerning wity, humility, and fidelity. God Almighty giue such a blessing to this doctrine, that whar wee haue heard with our eares, wee may truly treasure it vp in our hearts, and diligently practise it in our liues, for euermore, through Iesus Christ our Lord. Amen, Amen. So be it.

FINIS.